539 773 The sweat house.---The sweat house (mos) was first obtained from Bear.[244]

Bear always had a sweat house and that is where people first got it. People saw it and wanted one like it. Eagle, the chief, sent Dove to ask Bear about his sweat house. It took the messenger a day to reach his place. Bear received him and agreed to come the next morning. When Dove started to go, Bear detained him. "If you can beat me to that gap in the hills down there, you may go." Dove ran off. If Bear had caught him before he reached the spot, he would have killed him. But to Bear's astonishment Dove got there first and continued on his trip home.

The next morning Bear came. He asked the people where they wanted their sweat house. They said, "Close to the water." He went out and cut a lot of long poles. He dug out a pit in the ground. He built the sweat house just like his own. No one helped him, yet he had the structure completed by sundown.

The chief sent for all the people to pay Bear. Bear told them not to start a big fire in the sweat house yet, to have just a little one for the first day. Then Bear received his pay and went home.

The people got brush and made a fire, then lay down near it. They wondered who should sing; they decided that a man with Bear as his lineage totem had better do it. So a Bear man sang: hoyoho´ na´a, hoyoho´ na´a, ho´ ho´ ho´ (hoyoho, Bear, hoyoho Bear). He repeated this over and over and kept time by slapping his thighs (J.P.).

515 Now it is nearly always a Bear or Eagle man who sings in the sweat house, although any man may do so if he wishes or is asked to. According to Kroeber, men sometimes divided themselves in two groups, singing songs and competing with each other in enduring extreme heat. Such a sweat was followed by bathing and a sound sleep. Another swim was taken in the morning.[245]

[534] The flute was frequently played there. But no dancing of any type took place within the sweat house in the Central Foothill region.

Any man who wished to might go in the sweat house. On rare occasions boys went in while a sweat was in progress. But a lad was not allowed to take a severe sweat until he was fifteen or sixteen years old, as the physical strain was too great. Boys of eight or so onward were permitted to sleep there at night; especially were they sent there when the home was crowded. Young men and single men slept

513 there the year around. Married men occasionally stayed there for social pleasure and during a wife's tabu period after childbirth, according to my informants; whereas Kroeber

[244] The Walapai held a similar belief (Kroeber, Walapai Ethnography, 118). Also mentioned in a myth (Gayton and Newman, 89).

[245] Kroeber, Handbook, 523.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P. 60b]

513

states that men slept there regularly during the winter months.[146] Women entered the sweat house only when it was empty of men, as it was at mealtimes, or when the majority of men were occupied elsewhere with their duties. It was chiefly during very cold weather that they went in to warm themselves, and they left instantly when they heard men approaching.[147] Sometimes women sat just outside to listen, if the men within were singing especially well, but ran off when the inmates were about to emerge.

562 515

Sweats were often held twice a day, sometimes one in the morning, and invariably one in the late afternoon. Though it was the winatum's duty to keep the sweat house provided with some wood, the major portion of the supply was brought by the individuals who were going to sweat themselves. Men sitting next to the woodpiles -- there was a pile on each side of the door -- cast sticks on the fire as they were needed: there was no fire-tender's office. An intensive sweat seems to have been the vogue. Many informants speak of participants staggering as though drunk when they left the sweat house. After the sweat there was a general rush to the river for a swim. The men then returned to the sweat house to sleep or lounge in the warm interior until sundown, when the evening meal was ready.

515

343 515

A village of any size had at least two sweat houses. Sometimes a small one would be built by a group of friends, though there was no sense of exclusiveness or private ownership involved. If the number of men in a village was reduced, a smaller sweat house was more appropriate to their needs; especially was it more easily heated. When one burned down, as they occasionally did, or the supporting timbers of an old structure weakened beyond repair, steps were taken toward building a new one. Men would talk among themselves about it; then the chief was consulted. While his permission was not absolutely necessary, he usually directed, by means of his winatum, the construction of a new sweat house. Three or four men whose skill was recognized were selected to undertake the job. They were paid for their services by the chief, who received contributions for the purpose from the men of the village. Apparently there was no fixed fee: informants said each man "would give a little bit," or that occasionally workers were not paid "because they wanted the new sweat house too."

[622]

343

The area of a sweat house floor was excavated about two feet. Digging sticks were used to loosen the soil which was piled into

---

[146] Ibid. Pages in the 1770's found that men of the San Luis Obispo region (Chumash) slept away from home in what were probably sweat houses, although he (or the translator) construes them as "great subterranean caves" (p. 48).

[147] This would modify Kroeber's statement that women never entered the sweat house (Handbook, 523).

1: Gayton E-8 (1925-1930) 1948 NS29 Yokuts NS29

[P. 145b] Western Mono NS25

M
103
131
361

Wobonuch sites:
14. sui ´nawe
15. suina ´weta mapa ´dow:n: suinawe junction or fork
16. paha ´wet": meaning "pestle place"
17. kini ´dewet": Sacata Flat
18. sasi ´wet": fishing camp; given as sasi ´we by D.S.
19. wiya ´ma: Oak Mountain

STRUCTURES

Y
342

Dwellings.---A house was called tomo ´'h:š, and was probably hemispherical, not conical nor gabled, if my understanding of P.D.W.'s description is correct. The frame was called sutu ´w:ts, the term for the material used, and was covered with a thatch, not mats, of a "brush" called ai ´ač, which was tied on with ho'. This grassy "brush" had the quality of matting when wet, so it was practically waterproof. The floor was not dug out "except to make a good sleeping place" (possibly individual hollows filled with bark and tule mats). The doorway of the house was called ti ´š:č, covered with a removable door of twined aiač fastened on a frame.

[352 513]

A dome-shaped earth lodge was used by the Choinimni, according to Mayfield; his circumstantial description fills an omission in Kroeber's data and my own. This lodge was circular, excavated about two feet deep. Willow poles were abutted in the walls about six inches apart, their tips then bent inward and tied to a wood hoop. Other circular, horizontal withes were lashed around the frame. "Around and over this frame were stood tules to a depth of about ten or twelve inches. Then the soil was thrown over the tules to a depth of several inches. After a few years grass grew over the house and it looked like an underground house or cellar." The floor was covered thickly with tule mats, with extra layers at the sleeping places. Rabbitskin blankets and, if obtainable, bearskins were used as bed-coverings in winter. Save for sleeping, the house was used only in bad weather, when a fire was made in the middle of the floor, the smoke escaping directly above. Otherwise all food preparation, cooking, and eating were done outside.[6]

[352 513]

[252]

The average-sized house comfortably held a family of six. No ceremonies took place in it, though a man might dance or a flutist play if he were asked, or someone might sing. The hand game (henao ´:ša) was played there.

[533 524]

Storehouses.---Little thatched storehouses (wiči ´ti: literally, little house) were built close to the dwelling. There the men of the family kept their dance regalia and their materials (sinew, hides, drills, feathers, etc.) for making various things, as well as

343
251

[6] Latta, op. cit., 22-23.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 177 b] Chuckchansi

264 Between meals anyone who wanted to could eat;
512 cold acorn mush was always on hand. At meals, meat was divided so that everyone got a piece, however small it might be. Persons usually sat close to or at their sleeping place when eating inside the house, said J.R.

252 If the women of a household were off
593 getting seeds or at other work far from home, the men would cook food so there would be a
512 meal for them when they came home. The women did the same for the men when they were gone. When both sexes were at home, the women did the cooking. Men often cooked the meat dish, while women were preparing the acorn food.

484 People seldom went so far from home that
512 they could not return by nightfall, said J.R. Men always got back from hunting by sundown. Neither would they go far to trade. "They go a little ways, and if they don't see anyone [with whom they can encamp for the night?] they come back before night."

When men went out on a long hunt they re-
512 turned about midafternoon, said C.D. Then they ate, rested in the shade, and then went to the sweat house. After the sweat they swam, then went to their homes. After the evening meal they went to bed.

512 Old and young went to bed at the same
513 time, J.R. thought. The little children were "wrapped in a little wildcat skin at night to have a good sleep." In a well-supplied family,
352 each person had his own coverings, rabbitskin blankets for adults, small skins for the children. The fire was kept alive all night to keep the sleepers warm.

Clothing and Ornament

291 Not much clothing was worn by the Chuk-
[281] chansi or their neighbors toward the valley, said J.R. Men made the breechclouts, prepared the skin with deer brains, cut them to fit the individual, said C.D. He thought women's breechclouts were cut exactly the same as men's. M. said men wore an apron covering back and front (possibly she means the breechclout ends). She said that girls made fun of men who wore no clothing or only a small covering over the
[302] penis. Men wore their hair shoulder length, singed off even with a hot coal.

Tule grass skirts were worn by women, said J.R.; these were also made of shredded willow bark, said M. Skins were worn around the loins by women, or in a "diaper shape," said M. Kroeber states that the back part of a Chukchansi woman's skirt was of buckskin, the front of pounded strands of a long grass called chulochul.[84]

Both sexes used skins of deer, fox, wildcat, or rabbit around the shoulders, said J.R. They were tied on with strings, or some people

[84]Handbook, 519.

342 were lashed around the frame poles, ending, of course, each side of the doorway. To these were lashed bunches of tarweed (a'mas, N.W.; tot, M.N.); pine needles (maya, N.W.) and another pine growing at a higher altitude (inil, N.W.; cedar?) was also used for thatching. An additional bark covering was mentioned, but not described, by N.W.; nothing was put over the tarweed, said M.N. Milkweed string was used
[284] for all the lashings. M.N. said the tarweed was "woven," not lashed, to the frame and horizontal withes [a dubious statement, -- A.H.G.]. Marking the top of the doorway was a horizontal stick lashed to the doorway pole; this served to support a small obliquely jutting roof, also thatched, over the main roof. The door was just high enough for the average Chukchansi to walk through; tall people stooped. A door covering of "grass" [doubtless the twined mat door of the more southerly Yokuts. -- A.H.G.] was leaned, not tied, against the door. It seldom blew away, and if it did, was recovered and set up again.

Directly above the door roof or "porch" was an open space which served as a smoke vent. Then the final or apex section of the space between the door poles was covered with thatch resting on a short horizontal stick.

351 The fire was placed about two feet inside the door so the smoke went up through the opening above it. The fire itself was small, mostly coals, and was fed mainly by a long log which extended out through the door, its tip in the fire, its butt outside. It was pushed up as the tip burned away. About five feet back from the fire were laid pine logs, in a square or, really a three-sided rectangular form.
352 These served to keep the pine-needle floor covering away from the fire, and also as sitting places. People sat on the logs, their
● [513] feet toward the fire. People also slept with their feet toward the fire, lying back on the pine needles. An elderly person, usually "the grandfather," sat either side of the door to keep up the fire. Children slept in the rear center. Dogs were allowed in the house. Around the extreme back and sides were stored sacks of acorns, other foodstuffs, and possessions. [Nothing is said of hanging up objects as in other Yokuts houses. -- A.H.G.]

342 Outside the house was dug a ditch at least six to eight inches deep to drain off rain water. The illustrations are based on drawings and descriptions of the informant N.W.

The same type of house was used throughout the year, although the ramada was the popular gathering-place in summer. Ramadas were used at summer campsites.

361 People placed their houses where they pleased; there was no village arrangement (M.N.). When a house stood alone, it faced whatever way the owner wished. But sometimes two houses were needed to accommodate a large family and

W Y 342 [P. 216 9] Western Mono NS25

frame bands and hanging baskets, jerked meat, skins, and other things hung from them. There was no special place of honor for a guest to sit or sleep, though the preferred place was thought by B.O. to be just inside the door on either side. The senior or authoritative woman of the household who was responsible for the preparation of meals usually sat and worked just to the left of the entrance as one entered.

W Y [574] [361]

There was no village plan, or defined location for chiefs' or doctors' homes.

While the Wakasachi used the conical house, the oval type, characteristic of the Wukchumni and other foothill Yokuts, was the more common, according to B.O The floor space, which was some 15 feet wide by 20 feet long, was not dug down, but wore down eventually from constant tramping.

Two forked poles supported a center beam or ridgepole 10 to 15 feet long. These parts might be of alder or oak. The frame was of willow "or any kind of good wood." The side poles were laid against the center beam, and those at the ends were laid into the forked post. These side poles, while held in position by horizontal withes, were not bent to form a curved roof line, as in Yokuts houses, but, lying straight, produced an obtuse-angled gable.

The walls were covered with a thatch of grasses, seldom a thatch of tule (fig. 1, b, Pt. I). The whole process was the same as for the conical house. Both men and women tied this thatch on, although men made the frame and women the thatch "skirt."

The doorway, which was invariably in the [illegible] side of the house, was covered by a mat of twined tules stiffened on each side with willow sticks lashed along its edges. The door was not fastened to the house, "just leaned against it."

There was never more than one room to such a dwelling, nor were there partitions. "A man built his house the size he needed and he never added a room" (B.O.). The fireplace was in the center, the smoke escaping through a slot left at the ridgepole between the last rows of thatch. Beds were made of pine boughs, obtainable near Eshom Valley, or of tule mats. Rabbitskin blankets were the preferred covering, though these often had to be obtained by trade with the valley people. No type of pillow or head rest was used. [The idea of a wooden head or neck rest B.O. thought very funny indeed.] There was no place of honor.

W Y [352] [237] [439] [522] [513]

No plan was followed when setting up houses in a village: "anybody built where he liked."

The bark-covered house (toto'pti, Michahai) was made on a conical framework which had as its basis a single forked center post. Occasionally two forked posts with a short center beam were used. Against either the single fork or the center beam were laid stiff poles, rather close together and lashed to their sup-

W Y 343 515 clusiveness. Women "never went near the place" (B.O.). The favorite time for sweating was the late afternoon, between returning from hunting or other duties of the day and the evening meal at sundown. After the sweat the men ran out to bathe, and then back into the sweat house, where a reduced fire dried them and prevented chill.

W Y [513] Single men slept in the sweat house but, whether sleeping there or at home, a man invariably rose with the morning star and went immediately to swim.

The single-post sweat house had the earth excavated for about one foot over its proposed floor surface. A forked center post was erected, and into its crotch were laid the ends of many straight poles very close together. The interstices were filled with still more slender willow rods. Then earth was piled over the whole. The doorway, which S.O. said "was small but you didn't have to wiggle or crawl through," was constructed as described above.

There was one fire directly inside the door. Anyone got wood or kept it burning: the winatum had no special duties in this respect. B.O. thought the single-post house held seven to ten men, a two-post house, eight to twelve. All men did not indulge: "some did not like it." When a visitor arrived, he would be offered a sweat. Women "did not go very close" to the sweat house. If a woman wanted a man who was in there, she would send a boy or male relative for him.

A breechclout was not worn, nor any type of penis-protector; if the heat was too intense, the hands were held over the organ. Kneeling posture was maintained while sweating.

"Any man who wanted to could build a sweat house, but he always asked the tia'a [chief] first." There were two small ones (single-post) and one large one (2-post) at Tušao. A new one was seldom put up before an old one burned or showed signs of decay.

W Y 515 533 No dancing was done in the sweat house, but singing was frequent. Some good singer (ile'k:č) would lead in singing songs used outdoors to accompany dancing; there were no special songs for the sweating occasion. Often a man would go in there to play the flute (u'ṭač). This pastime was particularly popular when men were sleeping there all night.

Dress and Bodily Ornament

W Y 291 [439] Footgear.--Normally people went barefoot. Some men had deerskin moccasins (name not recalled) which were bought from the Eastern Mono. S.O. could not describe the pattern clearly: it was cut in one piece with the fold on the inside of the foot, the seam on the outside, and had a long flap as a tongue.

No sandal of leather or fibre material had ever been seen or heard of by S.O.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

CHAPTER 35.

THE YOKUTS: THE CONCRETE BASIS OF LIFE.

Dress and bodily habits, 519; houses, 521; the food problem in California, 528; Yokuts plant foods and their preparation, 527; the mortar, 527; the taking of game and fish, 528; the bow, 530; boats, 531; textiles, 531; cradles of the Yokuts and other Californians, 534; pottery, 537; pipes and tobacco, 538; games, 538; esthetics, 540; the type of Yokuts civilization, 542.

DRESS AND BODILY HABITS.

Clothing sufficed only for the very limits of decency, as we see them. Men wrapped a deerskin, *sep*, around the loins, or went naked. Old men in particular were wont to go without even this covering. Boys and little girls also were nude; but from the time of puberty on women wore a two-piece fringed skirt of the usual Californian type, the hind part larger. With the Yaudanchi, both portions were made of willow bark, as among the Mohave. The Chukchansi made the back piece of buckskin, the front of pounded masses of a long grass called *chulochul*. The well-known rabbit-fur blanket protected against cold and rain on occasion, and was excellent to sleep in. Moccasins of deer and elk skin were worn only as there was special need. Rude sandals of bear fur have been reported as worn in winter.

Women's hair was worn long, but for men the custom was more variable. Both sexes were wont to gather it under a string when at work. In mourning, men burned their hair off to the neck, women, for a near relative, close to the head. A glowing stick was used, and the Chukchansi controlled the singeing with a natural comb of *tumu*, which has close-set parallel branches.

Women, but not men, had their nose septum pierced for ornaments of bone.

Tattooing was more practiced in the north than in the south, and more extensively by women than by men. It ran in lines, zigzags, and rows of dots, chiefly down the chin and across from the corners of the mouth; the Mono style of marking the upper cheeks was not followed. The general type of women's face pattern tolerated infinite individual variety, as in the Yuki region; the Yurok and their neighbors clung strictly to a tribal style. Chukchansi women might be tattooed across breast, abdomen, arms, and legs also. The method followed was to rub charcoal dust into cuts made with flint or

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

YOKUTS HOUSEKEEPING

115 Regarding the interior arrangement of Indian houses, we are indebted principally to T. J. Mayfield, a San Joaquin valley
353 pioneer who, from the time he was six years of age until he was about sixteen, between 1850 and 1862, was kept by members of the *Choinimne* tribe of Yokuts on upper Kings River. It is from his statements that the following has been taken:

354 "In the center of the single room, directly under the small circular opening at the top of the room, was a fire pit approximately two feet in diameter and excavated to a depth of from ten to twelve inches below the floor of the house. It was about half filled with rocks used in cooking. In bad weather a fire was kept in this house day and night and during that time the family cooking was done over it. At other times all food was prepared in an outside firepit and eaten outside. In fact, the house was used only for storage purposes; except during the rainy, or cold season.

352 "The floor next to the walls of Indian houses was sometimes covered to a depth of several inches by tule mats. These mats were formed by lashing a layer of tules together at intervals of twelve or fourteen inches. These mats could be rolled up like the grass matting so commonly used in pioneer white homes.

"The beds of the inmates were arranged around the fire pit, the heads being toward the wall with the feet toward the fire. In a large house this left a circular aisle several feet in width between the fire pit and the feet of the sleepers.

352 "In making a bed, a hole was excavated several inches into the floor of the house. This hole was filled with loose tules,
● 513 the tules being covered by several thicknesses of tule mats. On top of this crude inner-spring mattress was thrown, if obtainable, the skin of a grizzly bear, the hair being upward. The sleeper lay on one-half of the bear skin and pulled the other half over him. In case of severely cold weather a rabbit skin blanket might be used next to the sleeper, the whole making probably as comfortable a bed as one could wish.

251 "With the possible exception of acorns stored in an outside granary, the food supply for the entire family group was stored
353 inside the house. Baskets and bags full of all sorts of seeds and dried fruits, tule roots, grass nuts, prepared acorns and other food stuffs too numerous to mention, filled the space next to the wall between the heads of the sleepers. Dried acorns

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

line of Indians and escape, but a great many, probably two hundred, would be killed in a forenoon drive.

"The rabbit skins were made into fine blankets. These were used as a covering for sleeping much as is an ordinary blanket. They were the warmest and most comfortable bed covering I have ever used.

"The skins were taken from the rabbits without being split and, while green, were cut into a long strip about three-quarters of an inch wide.

"As this strip dried it naturally curled up with the flesh side inside and the fur on the outside. This made a sort of fur boa about an inch and a half in diameter.

"In making the blanket, two of the strings were twisted together for a distance of about six feet. Then the ends were doubled back and looped through the twists of the first portion.

"Working back and forth across the blanket in this way it was woven into a square about six feet on each side.

"Smaller blankets were used as a sort of cape, or shawl, in extremely cold weather, or to wrap the babies in before they were strapped on the cradle. The mokes also made their skirts in this way."

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

right. We just opened the tule mats for a door. We did not have a round smoke hole in the long house. The tule mats did not reach to the top. If we wanted more room for the smoke to go out, we put a stick between the tule mats at the top.

In the Indian houses we nearly always slept along the side with our feet to the fire. To sleep sidewise to the fire we called *yot'-sahn*. We dug a hole in the ground and filled it with loose tules. Then we covered them with two or three tule mats. That made a nice mattress.

For bed covers we used lots of things. The best bed cover was rabbit skin blankets. They were soft and warm. Nearly everybody had one or two. They were about as big as the blankets you white people use. We made the rabbit skin blankets out of strips of skin. When we took the skin off of the rabbit we cut it around and around in a long strip. We twisted it so all of the fur was on the outside. We twisted the rabbit skin strips into a double string as long as we wanted the blanket. Then we sewed it back and forth from one end to the other until it was a big blanket. We made blankets the same way of mud hen skins.

We had elk and deer skins on our beds, too. Some people had bear skins, too, for bed covers. But not many had that. I knew an Indian doctor who had a mountain lion skin on his bed. He bought it from a *Wukchumne* Indian from Lemon Cove.

The old-time Indian men wore a deerskin breech-clout called *trah'-keet mu-num'-hoey*. It was held up by a narrow deerskin belt called *wuh'-suk* (string). A little piece of the breech clout hung down like an apron in front. Some of the men painted colored pictures on it. I only saw one or two of the old-time breech clouts. That was when I was a little girl. After that the Indians all wore old underwear or a piece of old cloth for a breech clout.

The Indian women wore a small skirt. It was made in two pieces. They had a small apron in front and a larger one behind. They were held up by a string like a belt. It tied at the side. We called the woman's skirt *ah'-til ra'-es*. It was generally made of the inside bark of cottonwood, or of tule. Some times they used strings of twisted rabbit, or mud hen skin. They liked the twisted rabbit skin skirts best.

The Chunut and Wowol women wore a cape, too. It was made of twisted rabbit skin, or mud-hen skin strings like a small blanket. They used the wing feather of a goose to pin the cape in place.

10: Beals & Hester E-4, 5 (no date) 1958
NS29 Yokuts NS29

animal, not a grazing animal and few suitable shrubs and trees grow in the region. There were some herds of antelope, especially in the eastern portions, and some tule elk. Even rabbits were less numerous than in adjoining regions. In the most favorable sections burrows were periodically flooded while elsewhere feed was scanty.

The Tachi Yokuts were located north and west of Tulare Lake. Of the eight locatable Tachi settlements, six were on the sloughs near Tulare Lake or on the shores of the lake itself; two were on the dry plains west of the lake.[4] Each settlement consisted of one, and in most cases probably several, long wedgeshaped houses covered with tule mats and housing several families. Latta claims these sometimes reach the length of 300 feet but most writers consider this excessive.[5] Kroeber cites Gabriel Moraga who visited the Tachi in 1806 and records the range of some 60 to 800 persons for southern Yokuts villages.[6] Moraga's report is suspect but other data suggest that most Tachi villages contain several hundred people.[7]

The location of settlements was importantly influenced by the location and permanence of water. The lake shore itself offered difficulties, for the surrounding terrain is relatively flat and in some places a change of lake level of one foot would shift the lake margin as much as 4 miles.[8] According to Gifford and Schenck when the lake surface was 192 feet above sea-level, only 300 square miles was covered, but at its highest level of 220 feet, the area was 800 square miles. The highest level was unstable and villages located with reference to this might at many times have no access to water. The 500 square miles between the lower and the highest level, was marshly and "an area in which man could not have resided permanently."[9] Consequently, the most desirable sites were on permanent sloughs offering access to the lake but located on ground high enough to be out of flood water. Some of the Yokuts, possibly including the Tachi, when they could not find a sufficiently elevated house site would raise the floor by carrying in baskets of earth. In addition, the Tachi and

[4] GAYTON, 1948 map. 2; KROEBER, p. 484, plate 47; LATTA, p. 13.
[5] LATTA, p. 90.
[6] KROEBER, p. 491.
[7] GAYTON, 1948, p. 13.
[8] LATTA, p. 30.
[9] GIFFORD and SCHENCK, pp. 8-11 .

10: Beals & Hester E-4, 5 (no date) 1958
NS29 Yokuts NS29

their neighbors raised their sleeping places on a low frame of willow poles.[10]

The settlements to the west apparently suffered from lack of water and during the summer and fall dry season residents in those villages commonly moved to the vicinity of the lake. Gayton says: "On the west side was a comparatively barren area, almost treeless and waterless, practically uninhabited, used little save for rabbit drives..."[11] In contrast, the residents of permanent villages on the lake frequently left during the summer to gather seeds and to hunt. Apparently they usually went eastward, if they traveled any distance, and in part collected on lands used by some of their eastern neighbors.

The economy of the Tachi was dominated by the resources of the lake and its tributary sloughs. The tule provided essential materials for house construction and for the making of balsas which were essential for the exploitation of many of the lake resources and were used extensively in transportation as far away as the east side of the San Joaquin Valley. Tule roots and seeds provided a major part of the vegetable food, and the *Tulare* harbored small animals and the tule elk. The major subsidiary vegetable foods apparently were the bulbs of the brodiaea, easily obtainable in quantity in sandy spots, and grass seeds. In part, the latter were obtained from marked plots owned by particular women and inherited by their daughters, a sister, or other female sociological relative. Acorns are rarely mentioned and when obtained were apparently either secured by visits to the territory of other groups or were obtained in trade. The Choinimni to the east are especially mentioned as floating down the Kings Rivers on balsas to exploit the lake resources and to bring acorns and other materials in trade.

The river mussel (*Anodonta nuttaliana* Lea) probably was the most important source of animal protein. Other less abundant mollusks were utilized and fish were fairly important in the diet. The terrapin (*Clemmys marmorata*) and waterfowl were important resources.

In contrast land mammals apparently were not abundant. The largest, the tule elk, was snared or speared in the tule swamps but apparently seldom was attacked on dry land. During most of the year, the area offered little food for grazing animals such as the antelope. Even rabbits seem not to have been abundant, for the Tachi apparently

[10] GAYTON, 1948, p. 13.
[11] GAYTON, 1948, p. 6.